THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Where there is no vision, the people perish.*"—PROVERBS 29: 18.

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PUBLIC CLAMOR.

A NON-"MORMON'S" PLEA FOR JUSTICE FOR THE "MORMONS."

"You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried and fretted, and kept in a stew;
For meddlesome tongues must have something to do—
And people will talk."

From the earliest dawn of civilization to the present time a struggle has been going on in developing the spiritual and intellectual man out of the undeveloped or unthinking man. It has been a continuous battle between thought built sentiment and public clamor, without thought.

Since two thousand years before Christ, law-givers and philosophers have labored to teach men to keep in subjection their speech and their appetites. These toilers, the intellectual lights, who have illumined the pathway of the ages, stand out conspicuously. Though they have been but few, their influence has blessed humanity and the number of thinkers has increased. There are also some churches and a few societies organized for the purpose of developing the higher faculties and sensibilities in humankind, and slowly but surely the world is growing better.

We owe a debt of gratitude to the workers of the past. Had it not been for the devotion of those who worked unceasingly and alone, without appreciation, without recompense, and died upon the rack and upon the scaffold, that each succeeding generation might reap a golden harvest of intellectual liberty for their sowing the seeds of sacrifice, we to-day would be subject to the whims and fancies of public clamor.

"Careless seems the great avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the world;
Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow keeping watch above His own."

Our debt of gratitude can only be paid by contributing our mite to the cause which the few of the past have lived, suffered, and died for, namely, mental liberty for all mankind.

The Pilgrim fathers who sacrificed all to attain their own liberty did well, but no sooner had they attained it than they began to enslave others. This condition of the human mind seems to perpetuate itself. Nineteen hundred years of Christian teaching seems to have eradicated but very little of this devilish sin of thoughtless public clamor.

To-day we see brother against brother, society against society, each claiming to be the follower of the gentle Nazarene who said, "Love thy neighbor as thyself." He walked among the poor, teaching all men to love their enemies. He died with a smile and a blessing upon His lips, while public clamor finished its devilish work. Yet for all of this, how few there are to-day who live and even aim to live up to His teachings. Public clamor is still killing its victims, if not on the cross or at the fagot, by villification and unkindness.

"Why call me Lord, Lord and do not the things which I say."

Many important questions which effect the welfare of the state or the nation are not settled by deliberation under the light of reason or by thought power; but are discussed and seemingly settled in the spirit of revenge or "I'll get even" public clamor. Surely Christ and His teachings have been forgotten. We need the "second coming," or to study the books we already have.

Public clamor crucified Jesus Christ!

Public clamor gave the hemlock to Socrates!

Public clamor burned Bruno at the stake!

Hundreds of other grand souls have suffered and died by this rag tag thing known as public clamor.

Abraham Lincoln said: "Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it." Lincoln meant this not only for governments, but for individuals, churches, and societies. A true man will not ask for a right that he will not accord to his neighbor.

I have no use for public clamor. I ask neither for its smiles nor do I notice its frowns. It is unsafe and unreliable; it kills, then weeps; it cannonades in life, canonizes after death.

I am not particular about flowers on the casket. If you have any to give, give them now in kindly words and loving deeds.

The "Mormon" people are now, and have been for some time, under the cloud of public clamor. Ladies and gentlemen are traveling to and fro telling old-time, worn-out, wonderful, and awful stories about Utah. Things have been so manipulated that when a resident of the state journeys from home

and names his abode hands go up, eyes bulge, exclamations burst in the air, "Oh! how can you live in such a horrid place?"

Street preachers with long hair and guitars under their arms come to Salt Lake and abuse our city and our people, and refer to an edifice that is sacred to many, as that rotten temple on the hill, and no one must say a word back because public clamor is on the throne, and if an answer was made on our own doorstep to these long-haired psalm singers, it would be met by "Mother Grundy." With the cry, "Church influence," "'Mormon' Priests ordered them to break up the meeting," "Jack 'Mormon,'" "Smootler," etc., etc. Such insults and conduct would not be tolerated in other cities of the United States.

For over thirty years my home has been in Salt Lake, Utah. I am not a member of the "Mormon" Church. I say this not to court favor from public clamor. If I wished to be a member, the flag of my country gives me the right.

The "Mormon" people are just as pure, just as thoughtful, just as honest and virtuous as any class of people in the Union. They are plain, kindly, and hospitable to anyone within their gates. Their platform and their pulpit are open to any visitor. Tourists are entertained two or three times a week in the great Tabernacle by the talented musician, J. J. McClellan, on the third largest organ in the world. They seem to enjoy the divine music, but when they return East many of them want to be interesting and so fall into line and tell wonderful stories about polygamy and church influence, etc., etc., in Utah.

The "Mormon" religion is progressive. It teaches people to work here and hope for "over there." It inculcates the principle:

"'Tis not so much what now we are
As what we may become.
God reckons on the growth of man,
Eternity gives room."

If you don't believe what I say, investigate for yourselves, honor bright, then decide. Public clamor keeps on yelling polygamy and down with the "Mormons."

"A lie that is all a lie may be met and fought with outright;
But a lie that is part a truth is a harder matter to fight."

Polygamy does exist, but only in honor, by the contracting parties. Old men and women who entered into the relationship many years ago, I believe, still live together, but they are passing away one by one, and the matter will be a thing of the past in a few years from now.

Should any elderly polygamous father desert or forsake his wives and children, because someone told him to, or by his own free will, he would be despised by every thoroughbred man and woman in the state, and he ought to be.

Senator Reed Smoot is now the main pillar to be chopped at. It may be wrong to have an apostle of a church a senator; but let us see, a man's religion is his personal, private property. We know that Reed Smoot is a clean, pure-minded, honest man, well educated and a good, reliable business man. He is in heart and mind an American, faithful to his native state, and the nation. He has never broken one of its laws. His home life is ideal, yet real. As a leader he "squares the deed with the word." He enlists one

n a common cause, then says come on, never asking for the surrender of individuality.

Friends and neighbors, think and investigate for yourselves. Stop public clamor, speak for Utah and its people. Tell the politicians to keep their eyes and their attention on the people and not continually on the Bee Hive, and they will stand a better chance of winning, for so long as they insult the the people by describing them as dumb, driven cattle, some to be "set apart" for one thing and some for another, they are not very apt to win their good will or their votes.—JOHN P. MEAKIN, in *Truth*.

THE NEW BIRTH.

BY PRESIDENT WILLIAM W. PHELPS, OF THE NOTTINGHAM CONFERENCE.

WHAT expression could have been used by our Lord and Master that would better convey to our minds the object of baptism than to be "born again." Is it not a beautiful illustration—to become once again innocent before God, to humbly submit to this commandment, thereby placing ourselves in a position to enter again into His presence and to receive the blessings promised to all those complying with the ordinance of baptism? In sending out His apostles the words used by the Master were, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. xxviii: 19-20. The apostles were to teach all things that Jesus had commanded, not one or two only. The question is, are we observing all things that Jesus taught? As He said he would be with them alway, even unto the end of the world, He must be with them to-day, and, as the end of the world is not yet, this commandment must still be in force.

That the apostles were very zealous in carrying out these commandments is seen on the day of Pentecost, when there were gathered together at Jerusalem, men from every nation under heaven. The Jews had put to death their King, the Holy One of Israel, who had come to deliver them. Then it was that the Apostle Peter arose and preached the first Gospel sermon of that dispensation. Convincing them of their sins, they were pricked in their hearts, and in the anguish of their souls they were led to exclaim to Peter and to the rest of the apostles, "Men and brethren what shall we do?" Then came the words of the inspired apostle as he had been commanded by the Master, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii: 38.

When they truly repented of their sins they went down into the water, and were "born again." Their sins were remitted, through no virtue in the water, but simply by obeying the commandment of the Master, given to His apostles, and which is in effect to-day as it was on that memorable day two thousand years ago. For He says, "This promise is unto you and to your children, and to those that are afar off, even as many as the Lord our God shall call." Acts ii: 39.

God is calling us to-day to go down into the waters of baptism and receive the "new birth," for the promise is unto those who are afar off—fifty, a thousand, or two thousand years hence, or if that was not plain enough, He adds, as many as the Lord our God shall call. Now, unless we are "born again" we cannot enter into the Kingdom of God. For the Master told Nicodemus who came to Him by night, and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John iii: 2, 3, 5.

How beautiful and simple the plan, but still essential in order that we may enter again into the presence of God, for He is no respector of persons. He would not tell Nicodemus one way and us some other way, for "straight is the gate and narrow is the way that leadeth to life eternal, and few there be that find it."

Take, for instance, Saul of Tarsus, who was persecuting the Saints. While on his way to Damascus he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" and he said, "Who art thou, Lord?" and the Lord said, "I am Jesus of Nazareth, whom thou persecutest," and he trembling and astonished said, "Lord, what wilt thou have me to do?" and the Lord said unto him, "Arise and go into Damascus, and it shall be told thee of all things which are appointed for thee to do." Acts xxii: 7-10. And he arose and went into Damascus, and was there met by one Ananias, a devout man, whom God had told in a vision to come unto him; and he said, "Brother Saul, receive thy sight. . . . And now why tarriest thou? arise, and be baptized." Acts xxii: 13-16.

Now, would not God have said to Saul, "Thou art saved," if that had been His ordained plan of salvation. But we see that that was not our Master's way, for Saul had to be "born again." After that he worked with just as much zeal in preaching the Gospel as he had done before in persecuting the Saints.

The word baptism is from the Greek word, bapto, or baptizo, meaning to dip, plunge, or immerse. Jesus when He was baptized "went up straightway out of the water." He must have been down into the water or He could not have come up out of the water. "After these things came Jesus and His disciples unto the land of Judea; and there He tarried with them, and baptized, and John was also baptized in Ænon, near to Salim, because there was much water there, and they came and were baptized." John iii: 22-23.

Now, I ask in all candor, why did John go where there was much water, if it were only necessary to sprinkle a few drops on the repentent believer as they do to-day? Can we by any stretch of the imagination call that a "new birth?" No; when we left the home of our Father in heaven to take up our mortal bodies we were born into the world, and to enter back again into the kingdom of God we must be "born again," and prepare ourselves to mingle with the righteous ones who have already partaken of, and complied with the commandment, and made to rejoice in the kingdom of God.

LIFE, A JOURNEY.

LIFE has been compared to a journey, at the end of which there is a yawning gulf. From the very first, the travelers are made aware of this fact, but there is no turning back. The journey commenced, it must be finished. There is no rest. Always onward! An irresistible force draws toward the precipice. Innumerable adversities, trials, sorrow, pain, and disappointments are encountered on the road, but nothing stays the onward progress toward the abyss. Day after day, year after year rolls by. It is impossible to arrest their flight, even for a second. Sometimes one forgets the end of the journey because of the pleasing objects one passes on the road. One picks the fragrant flowers by the roadside, and rejoices in the rippling waters that play in the sunshine, as they are dancing past, but the journey is, nevertheless, onward toward the precipice. Always onward!

Already the speed is accelerated. The years roll by quicker. The objects that are passed are commencing to become less distinct. Their colors are less bright than they used to be. The flowers are less fragrant. The fields are more monotonous; the water less clear and sparkling. The shadow of death is beginning to fall. One feels the approach of the gulf, over which the chilling shadow rests. A few more paces! Then the last! Then the traveler has passed away into the silence beyond.

It should be added that there is one bridge across the gulf, and one road to this bridge. There is only one road. It is narrow, and rocky. The walking is more pleasant on the sides, and that is the reason why the multitudes abandon the road. It is also uphill, while the surroundings slope gently and make the descent to Avernus easy. But those who will follow that road to the end, will find a bridge across the deep, upon which they can safely pass to a world more beautiful than this. But there is only one road, one bridge.

The Mohammedans have been taught that finally all souls must pass a bridge as narrow as a hair, and that only those who are able to keep their balance on that bridge are worthy of eternal glory. There is truth in this allegory. Only by faithfully walking the straight and narrow path can we gain exaltation in the hereafter.—*Deseret News.*

THE SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference was held at the Arcade Hall, Barnsley, on Sunday, March 19th, 1905. President Heber J. Grant of the European mission, President John W. Gailey, and fourteen traveling Elders of the conference were in attendance.

After the usual opening exercises President Gailey welcomed the Saints and friends to the conference, and said the attendance showed that some were willing to make sacrifices in order to hear the word of God. The general and local authorities were presented and unanimously sustained, and the statistical report for the six months ending March 19, 1905, was read by the clerk.

Elder Frederick Merrill and Robert Thomas bore their testimonies to the divinity of the Gospel, and spoke briefly on some of its benefits.

The remainder of the time was occupied by President Grant, who exhorted the Saints to live up to the obligations they had made. Said that faith without works is absolutely dead; a mere desire of the will avails nothing unless put into action.

In the afternoon session Elders Thomas L. Schofield, George J. Haslam, G. Albert Bullock, and George G. Mace spoke on the satisfaction there is in doing right, and living in harmony with the laws of God.

President Grant said that it was ever a source of pleasure to bear his testimony to the truthfulness of the Gospel, and although the Latter-day Saints may be defamed, and the majority of the world refuse to accept the testimony which they bear, it does not prove that the doctrine is false. One of the strongest evidences of the divinity of this work is that its members are willing to suffer physical pain and give up all earthly honor for its principles.

In the evening Elders Daniel T. Stewart, David S. Evans, Wilford W. Paxman, Joseph W. Lee, and Joel R. Parrish expressed pleasure for the privilege of being present, and bore testimonies to the truth.

President Grant spoke of the divinity of the Book of Mormon. Dwelt at some length on the testimony of the Three Witnesses, and read from different parts of the book, commenting on same. In conclusion he bore a powerful testimony to the truthfulness of the Gospel, and that God lives and does hear and answer prayer.

The meetings throughout were well attended by Saints and friends from various parts of the conference. A general good feeling prevailed. The Spirit of the Lord was with us in rich abundance, and all united in pronouncing our conference a great success.

Monday, March 20th, a Priesthood meeting was held, at which each Elder expressed faith in the work and a desire to continue his labors. Many valuable instructions were also received from President Grant.

JOEL R. PARRISH, Clerk of Conference.

BEHIND THE CLOUD.

Is it raining, little flower?
Be glad of rain.
Too much sun would wither thee;
'Twill shine again.
The sky is very black, 'tis true;
But just behind it shines the blue.

Art thou weary, tender heart?
Be glad of pain!
In sorrow sweetest things will grow,
As flowers in rain.
God watches; and thou wilt have the sun,
When clouds their perfect work have done.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 23, 1905.

EDITORIAL

THE "BODILESS" CHURCHES OF THE WORLD.

A WRITER in a recent number of the *Outlook*, New York, compares the religions of the day to the tower of Trinity Church, in New York City, in that the huge modern business buildings have overtopped the church and made it appear like a "little toy church, viewed through a kind of tunnel called Wall Street."

"I would not wish to seem to take a stand for the mere mechanical idea that the tower of Trinity church must be stretched," says the writer, "or that twenty-one-story blocks in general must be shaved off on top so that Christian churches in our land can continue to look impressive. But I do believe that the main fact about the church of the future is that it is going to take the idea of the incarnation seriously. It is going to act on the principle that while the Bible has declared in a general way that God is a spirit, the most important thing about the spirit, as a matter of human history, is that it has always insisted upon having a body. It also seems to be a matter of history that the final test of the vitality and reality of a good spirit is that it can get a body."

"The soul has discovered matter, and taken possession of it, and dedicated it. The spirit that fails to speak in this new language of matter, that cannot make matter glorious with itself, will never live," according to this writer's view. He says further, speaking of the combinations and organization of industrial life:

"The Christian religion is facing the most obstinate and bewildering crisis in its history. The church is not in a commanding position because the rest of the world is more eloquent than we are—is not so bodiless. The iron in the ground in America—the unborn iron—is organized into a steel trust. The very coal, down in its thousands of years' sleep in the earth, is massed or is nearly all massed and is getting ready to move as one body for the winter. The very ice on the ponds, before it is frozen, has a body all waiting for it, distributing it to its finger-tips in the great cities. Even sugar has a body. We are familiar enough with the fact that all powerful ideas are magnificently organized, and insist on having bodies. It is the fundamental fact that every man is dealing with, in the conduct of his business

every year, and yet right in the midst of it we have the spectacle of the Christian churches still clinging to a sort of pleasant basket-picnic idea of religion, separate churches, separate denominations of separate churches, flocking feebly together on the round earth, each family bringing its own little basket of its own special food and keeping a little apart and chewing on it, looking over its shoulders at the others perhaps now and then in a sort of empty, anxious, kind-hearted way—getting together for a few remarks, or a city census, possibly. But that is all."

The perfect organization which exists in the Church of Jesus Christ of Latter-day Saints is the admiration of the fair-minded observer and the despair of the critics who, "having eyes but see not." The *Outlook* writer's arraignment of modern Christianity will not apply to the Church of Christ as organized and operated to-day after the pattern of the primitive church, because it is based on some of the very principles which are pointed out as being of vital importance, namely, that the inner, spiritual forces are made manifest in the earthly elements of our environment and our natural, material lives in mortality. True religion does not exist in an idealism that lives continually in the clouds, and cannot touch our everyday affairs; and therefore a church wherein true religion is practiced must be an incarnation of Spirit, manifested in a body, united, and full of vitality and growth. Such is the Church of Christ, which the Apostle Paul likens unto a body, presenting to the world a perfect organization, knit together in one by the Spirit of God which permeates it.

One other thought is suggested by the *Outlook* writer's expressions wherein he says, "that while the Bible has declared in a general way that God is a Spirit, the most important part about the Spirit, as a matter of human history, is that it has always insisted upon having a body." Here is, at least, a partial acknowledgment of the fallacy of the doctrine of a bodiless something which is worshiped by the great majority of religionists as God. We say "partial," because the phrase "as a matter of human history" would seem to infer that the bodily form was not a reality, but simply something assumed or borrowed as a medium through which to reach the human understanding; and yet the statement is made that the spirit that "cannot make matter glorious with itself will never live."

May not the truth of the whole contention be stated thus: A bodiless church: a bodiless religion: a bodiless God. Or, these propositions may be stated in the reverse order. One naturally follows the other. All are in accord. There is no conflict here. The great, central, fundamental fact in religion is God; and when men make this Being immaterial and disembodied, and relegate Him to some mythical, unknowable, unthinkable place beyond the bounds of time and space, what is more natural than that the systems of religion based upon such a being should partake of the same nature, being also without organization, without body—in very truth, "without form and void."

When men come back to the worship of the true God, the God of Abraham, Isaac, and Jacob, then may we hope to see the Church stand in beauty and power, a perfect type of its great Head.

N. A.

FROM THE MISSION FIELD.

District Meetings.—A very successful district meeting was held in the Stanningly Council schools, Stanningly, of the Leeds conference, Sunday, March 12th, 1905. Two hundred and fifty people were present, fifty per cent of them being strangers. President Abraham M. Hill and a number of Elders were present, and spoke at the morning meeting. Elders Anderson and Higgs, of the Liverpool office, addressed the evening meeting.

A district meeting was also held in the Southampton branch of the London conference, on Sunday, March 12th, 1905, President Jesse W. Hoopes, and four traveling Elders being present. There was a fair attendance at the meeting and much good instruction was given.

Twenty-four Baptisms at Bradford.—From President Abraham M. Hill of the Leeds conference the following is received:

"A very successful baptismal service was held at Bradford, of the Leeds conference, on Saturday, March 18th, 1905, at which twenty-four persons were added to the Church of Jesus Christ of Latter-day Saints.

"At 3 p.m. the Saints and many interested friends met at the Public Baths, filling the room to its utmost capacity. A short service was held, in which Elder William Preston explained briefly and intelligently the object of baptism, its results, and the blessings which follow. The ordinance was then performed by Elders George W. Tolley and George W. Webster.

"The confirmation meeting was held in the Temperance Hall, which was far too small to accommodate such a congregation, and many were only too eager to stand and listen with attentiveness to the scores of faithful testimonies borne by both those of long experience in the Church, and those who that day had joined themselves with God's chosen few. The work is progressing in the Leeds conference and a spirit of peace exists."

Encouraging Words from Cambridge.—Elders Hugh B. Brown and Wilford West write from Cambridge, under date of March 20th, 1905:

"Thinking a few words from Cambridge would be interesting to those who are watching the progress of truth, through the columns of the STAR, we are pleased to report that prospects are very encouraging at present in this part of the vineyard. We believe that during the few years in which there have been no Elders in Cambridge the people have had time to prepare their minds, and ripen for the harvest, and although some are blind with prejudice, there are many who are anxiously investigating the truth. We have many honest-hearted friends here, four of whom have very kindly offered their homes for us to hold meetings in, which we gladly accepted. We believe good results will follow, as immedeately after our second meeting we had three applications for baptism. Many attentive listeners attend our meetings, and last Sunday evening we were pleased with the presence of a local preacher, who seemed very much impressed with the way the Gospel was explained. After asking a few questions at the close of the meeting, he said he had a

hall which he would place at our disposal to hold meetings in at any time we chose. This will be much more convenient for our rapidly increasing attendance."

Lively Times at Halifax.—Elder George W. Tolley writes from Halifax the following interesting experiences:

"On January 8th, 1905, we held a successful district meeting in this city The week previous some of the Elders came from other branches and helped to tract the city, notifying the people of the special meeting we were going to hold. Our labors were rewarded with success, and many strangers attended the services and heard the Gospel explained. The success we met with must have engendered hatred toward us in the hearts of some of our Christian friends, as a few days subsequent to the meeting we had a reporter of the *Halifax Courier*, the leading newspaper of this city, call on us. He informed us that they had received a very abusive letter against us from a resident of the city, and that it was so vile that they would not print all of it. He said they would let us reply to the attack through the columns of the same paper.

"We accepted the offer, and for six weeks carried on a correspondence in their paper. Meanwhile, while out tracting one day, I inadvertently knocked at the door of the gentleman who had been doing the writing against us. I offered him a Gospel tract, but with scorn he answered, "It's a pack of lies, and if you will call on Monday, I will show that you are imposters in claiming to be preaching the Gospel of Christ," etc. Elder Baird and I called on the day designated, and he asked us in. He then began to abuse us shamefully. Among his statements he said there are only two examples in the New Testament intended for didactic purposes, and they are 'the woman taken in adultery,' and 'the prodigal son, and there is nothing said of rotten baptism in either of them.' He asked us when we had received the 'new birth,' and we told him when we were 'born of water and of the spirit.' He then replied, 'you liars! to make such a claim is utter ignorance of God's word,' etc. He at last ordered us from the house, saying that he 'could not associate with unsaved people, and devils at that.'

"This man is a local minister in this city. He claims that he has been saved since he was nine years of age, and from that time has not sinned in thought, word, or deed, but has been living with Jesus.

"We are thankful for the aid the press has given us in helping to spread the truths of the Gospel, as many have read the articles in the papers and attended our meetings that would not have read a Gospel tract had it been taken to their doors. We have six applicants for baptism from this branch who will soon comply with the sacred ordinance. Many strangers attend our meetings, and the prospects for the future are bright. We have an excellent branch here with about sixty members, and some of our Saints are as good as it is possible for them to be and remain mortal."

All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven.—Thomas Carlyle.

A MESSAGE FROM THE LORD.

AN INTERESTING MISSIONARY EXPERIENCE ON THE ISLE OF MAN, BY RICHARD SMYTHE, IN THE "JUVENILE INSTRUCTOR."

AWAY back in the year 1862 the writer received a very convincing testimony of the truth of the Gospel of Jesus Christ as preached by the Elders of what is called by many the "Mormon" Church. This testimony was so thoroughly convincing that he considers it worthy of publication, particularly as there are some few faithful Latter-day Saints in Salt Lake City to-day, who can positively testify to the truth of this narrative.

I was laboring as a traveling Elder in the Liverpool conference in England, when I received a call to go to the Isle of Man, a small though beautiful island in the Irish channel, between England and Ireland. The family of the late President George Q. Cannon (who was president of the European mission at that time) belonged to the island, and when he was instructing me to go there, he expressed his anxious desire to see some good branches of the Church raised up on the island. Then calling on some of the brethren who were in the office, they laid their hands on my head and blessed me and set me apart for the mission.

My labors in the Liverpool conference had been very pleasant, particularly as the Lord had blest them to the accomplishment of considerable good. But I now passed over to the Isle of Man, and at first I had an idea that a hard field to labor in had been assigned me.

There had been a branch of the Church in Douglas, the largest town on the island, which some time prior to my visit had been broken up. Some of its members had emigrated, and some had apostatized, and I feared it would be more difficult to introduce the Gospel and preach to the people than if there had never been a branch there; but the sequel proved that in this I was mistaken.

I remember well the first Sabbath I spent on the island. A good lady who had been acquainted with some of the Saints who had emigrated, had given me a place to lodge in, and as I lay in my bed, with my eyes opened to greet the Sabbath morn, I asked myself, "What shall I do to-day? Shall I go down on the quay and preach to the people, or shall I go round to the houses and distribute tracts? Or shall I go up on Douglas Head (a hill overlooking Douglas Bay) and pray to my Heavenly Father to guide me in my labors O, may the Lord shed the light of His Spirit on my way!"

It was just then that I received a very convincing testimony of the truth of the Gospel, for I distinctly heard a voice instructing me what to do. The voice in a clear, forceful strain called on me, naming me by name, and said, "Arise, and go to Cronk Na Mona, and tell a young man there that what he has done has not been acceptable to the Lord, and that you have authority to baptize him for the remission of sins."

To say that I was astonished to hear these words spoken clearly and distinctly would but faintly describe my feelings. I asked myself, "Am I

deceived? Is this a delusion? What does it mean? Is it an evil spirit that is mocking me?

But then the calm, peaceful influence which I felt accompanying the words, and the fact that the sound of that voice was similar to the sound and tone of President George Q. Cannon's reassured me, and I could plainly understand that I could positively prove the source of the instruction given me by finding out if there was a place on the island called Cronk Na Mona, and I decided at once to obey it.

I arose and prepared myself to pass down to the kitchen, which was in the lower part of the building. The good lady of the house invited me to breakfast and to my anxious enquiry, "Is there a place on the island called Cronk Na Mona?" I was informed by my hostess that she thought there was a place by that name away in the country, around somewhere by Douglas Head. I felt it was my duty to seek the spot and to go there at once.

I had to make enquiry of parties I met on the streets, and I was directed away out some four or five miles from Douglas. As the country roads were quite deserted, I concluded at last to enquire at one of the country houses for the place I was seeking.

I knocked at the door of a neat, comfortable-looking house, when a young woman opened the door. "Please tell me how far I am from Cronk Na Mona?" I asked.

The young lady answered, "This is Cronk Na Mona, sir, please come in, this precinct is called by that name."

I entered, and when I was asked, "Whom are you seeking, sir?" I could but answer, "I am a missionary Elder of the Church of Jesus Christ of Latter-day Saints."

There was a young man in the house and a more elderly man, the latter evidently the master of the house. When my eyes rested on the young man I felt sure that he was the person to whom I was to deliver my message. He addressed me saying, "Oh, you are one of the dippers."

I informed him that baptism by immersion was one of the first principles of the Gospel, and reminded him that even the Savior was baptized in the waters of the river Jordan, which holy ordinance was acknowledged by the Eternal Father, whose voice was heard ringing from heaven and declaring, "This is my beloved Son in whom I am well pleased." Matt. iii: 17.

My words at once caused quite an animated discussion. My friend argued that baptism was not necessary to salvation. I could plainly see that the elderly gentleman and the young lady, his daughter, (the latter being occupied in preparing dinner) were very much interested in our conversation. When dinner was ready I was kindly invited to partake, and was requested to ask a blessing on the good things prepared. Dinner over, our discussion was resumed and continued for an hour or so; the young man advocating justification by faith alone. At last my friend arose to go to his home. I considered it time to return to Douglas. So I passed out into the road with him. I remembered then the message I had for him, and when we were about to separate, I said, "My friend, I have a message to give you," and catching his eye, I continued, "This is my message: What you have done has not been acceptable to the Lord, but I have authority to baptize you for the remission of your sins."

I was astonished indeed to see the effect of my words, or rather, I should say, the word of the Lord which I had imparted to him.

"What," said he, "who told you? You surprise me, I never told you about it."

"About what?" said I.

"About what I have done," he replied.

"What have you done?"

"O, it has been quite a secret with me, but I will now tell you. Some time ago I was greatly impressed by reading of the Savior's baptism, and I felt that it was necessary for me to be baptized by immersion, so I went down by the sea, and attending to prayer and necessary preparations, I baptized myself, but I found that it had not the effect on me that I fully expected."

"Oh," said I, "now I see the necessity of the message I have delivered to you."

He then acknowledged that he was convinced. "Yes," said he, "I am satisfied that I am to submit myself to be baptized. Will you kindly meet me next Wednesday and I shall be thankful to go down to the sea and be baptized."

"I then explained to him the principle of repentance. He informed me that for some time he had led a careful life, and I was convinced that he was a proper subject for baptism.

The following Wednesday evening he was true to his appointment. He met me as we had arranged, and I was pleased indeed to see that he was accompanied by the young lady, his friend, who had prepared our Sunday dinner. She had with her a lady friend to assist her in attending to the holy ordinance. After the usual preliminaries of prayer and admonition to faithfulness, we entered the water and I baptized him and also his companion, and then before we left the sea shore I confirmed them members of the Church.

These were the first fruits of my missionary labors, and I felt thankful indeed for the blessing and guidance of my Heavenly Father, in opening up my way by giving me an assistant and companion.

After some few weeks I ordained him to the office of an Elder and we were blessed by the Eternal Father in seeing our way to rent a respectable meeting room in a good locality in Douglas, and finally to baptize quite a number of sincere, repenting seekers after salvation. We were enabled to organize a good branch in Douglas, and after a short time another in Peel on the west side of the island.

I will now give the young man's name. It was Henry Moore. The name of his companion was Christian Cannel. Sister Cannel shortly after became the wife of Brother Moore, and both gathered to Zion and became well known and respected resident of the Fifteenth Ward of Salt Lake City; and, I may add, he repeatedly related the manner of his conversion in bearing his testimony to the truth of the Gospel of Jesus Christ.

Brother Henry Moore and Sister Moore have passed into the joys of eternal life, leaving quite a family behind them. They were true and faithful unto the end.

CURRENT COMMENT.

Cheap Ways to Heaven.

THE Rev. D. Stanley Jones is credited with the following story, by a correspondent to the Liverpool *Post and Mercury*:

"A word of warning is necessary against any attempt at 'making' a revival. Everything ready-made is of the cheapest kind. To illustrate my meaning I will tell you a tale. A young missioner on a visit to a district in Merionethshire, was desirous of stirring up the revivalist spirit of his hearers, and after putting a series of questions to them requested all those who wanted to go to heaven to stand up. They all did so, with the exception of a venerable and pious old deacon in the set fawr. The missioner expressed his surprise at the conduct of the old deacon. 'What!' he exclaimed, 'don't you want to go to heaven?' 'Yes, yes, my boy,' was the old deacon's reply, 'but not by a cheap excursion like that. I want to go by the ordinary train.'"

President Roosevelt on Family Life.

PRESIDENT ROOSEVELT, addressing the triennial convention of the National Congress of Mothers in Washington recently said: "What true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists on perpetual amusement and the avoidance of care, and often finds a fit dwelling-place in some flat designed to furnish the maximum of comfort and luxury, but in which there is literally no place for children? The man or woman who deliberately foregoes the supreme blessings of children, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate the difference between the all-important and the unimportant—why, such a creature merits a contempt as hearty as any that is visited upon a soldier who runs away in battle, or the man who refuses to work for the support of those depending upon him. To the existence of this kind of woman in American life are to be attributed the statistics of dwinding families in some localities and the census of divorce, which is fairly appalling. Easy divorce is a bane to any nation; it is a curse to society, and a menace to the home; an incitement to married unhappiness and immorality; an evil thing for men, and a still more hideous evil for women."

"Emotional Revivalism."

THE *Church Bells*, a Church of England periodical, comments editorially as follows on the present missions and revivals throughout the land:

"But there is always a danger in what may be called 'emotional revivalism,' and—while it is true that the emotions, if kept under control, may be helpful to the cause of religion—it frequently happens that conversions brought about by sensationalism and excitement are not lasting, and leave the convert spiritually weak and unsettled.

"It is just as impossible for the soul, as it is for the body, to be healthy and robust if fed entirely on stimulants. There must be the nourishing food which is essential for building up the strength and vigor that are needed in the battle of life. It is for this reason that missions held by the Church, whether in a parish or larger area, are so arranged that those who have been

arrested by the call to repentance are carefully built up in the doctrine of the Church of Christ, so that the effects of the mission may be permanent. It is because, from all accounts, the teaching of the young Welsh revivalist has been lacking in the fundamental doctrines of Christianity, that we have grave doubts as to the abiding character of the work he has been carrying out with such marvelous force."

A Testimony from Mexico.

A CERTAIN reverend gentleman in El Paso, Texas, recently delivered a discourse on the "Mormons." The editor of *El Progreso*, a paper published at Casas Grandes, Mexico prints the following reply:

"Some time ago a sermon of Rev. Robert Bruce Smith was printed in an El Paso paper, and it contained the most outrageous statements against the 'Mormon' people and the 'Mormon' religion. Statement after statement of that quoted sermon is absolutely untrue. Most of the statements are the opposite of truth. The proper way to answer such an article is to print the whole of it, so there is no chance for mistake, and then in reply, show just where the writer of the article is in error.

"This we intend to do, as it is an injury, a great wrong, to misrepresent the people who in their colonies, form a large part of the English speaking people of this section of country.

"It takes time and considerable type setting to answer Rev. Smith in detail.

"But we say now, that after living seven years among or near the 'Mormon' people, and doing business with them continuously, we know them and their teachings to be directly opposite in most particulars to what Rev. Smith has stated. We know the 'Mormons' to be as a class a peaceable, industrious, honest, temperate, law-abiding people. The 'Mormon' people in the United States are among the most loyal to that government, and the 'Mormon' people in Mexico are sincerely loyal to the government of Mexico.

"While we are not members of the 'Mormon' Church, we know that the 'Mormon' people use the same Bible that is used in all Christian churches (King James version), that they sincerely and prayerfully try to obey its commands and follow its teachings. We know that the 'Mormons' are a good people, and are good, loyal citizens, are free from bloodshed and oppression, and that they are a great people to develop a country and build it up, and make it prosperous."

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